576 /11/ A stranger is first stared at quietly, "in order to get used to him," as it is said; one looks at his face and judges whether he is "good" or not. Once established, this judgment, whose criteria have not become clear to me, is not subject to much modification.

123 Nobody seemed to find it strange that I participated at a festive meal in long trousers and not, like the others, in a 576 sarong; but it was regarded as impolite that I kept my shoes on, and it was found odd when, at a subsequent time, the sarong fit was "wrong." I am left-handed and therefore ate with that [264 hand, but the touching of food with the left hand was observed 514] with disgust, because it is considered that one uses one's left hand in cleaning after defecating.

In themselves these are all small things, but they concern forms of social intercourse which are carried out as a matter of course and thereby furnish emotional security. The foreigner who takes no account of this is offensive, and it is impossible to say beforehand which offense will be felt as so troublesome that his work will suffer from it.

Informants

123 The strict separation of the sexes in this society makes it difficult for a male investigator to work regularly with a female [576] informant. The great mobility of the men also makes regular [166] work with a man difficult. For instance, it was impossible for me to have daily contact with a number of individuals over a long period of time in order to give an account of their life.

[115] The men who functioned best as daily informants were not those who were of the highest standing in their community, but precisely those who, afflicted with a "clerical" mentality in the good sense of the word, were in a position to work regularly and possessed a sense of actuality and detail. Since my stay in Borongloë after the war lasted for only six weeks both times, it was possible for me to adapt myself to this typical mobility by not residing longer than six days in a row with one and the

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/48 cont./ it and half a baked chicken (djangang panggang) on top of it. The Pinati winds a white cloth around his own headdress and places incense in the already burning incense vessel. Beside him stand a glass of water, a little bowl with
● [264] water for washing his hands, and another little bowl with some betel and areca nuts, like those which are put next to the meal of honored guests. They are for the recipient of the offerings that are about to be made. Furthermore, there is a little bottle of oil and a little basket with puffed rice (bente) by his side.

Now he first places his hand on the stone and mutters briefly. Then he takes the little bottle of oil, holds it momentarily in the smoke above the incense vessel, and drips a circle of oil counterclockwise onto the stone, which is flat on top. Inside this circle he places, one after the other, three handfuls of puffed rice. Each hand is first held for a moment above the incense vessel. Now the Pinati takes the incense vessel in his right hand, and with his left hand he smokes the stone three times. Then he moves his right hand /49/ with the vessel over the stone, three times counterclockwise, and once after that clockwise. Then the incense vessel is put down again, and the Pinati quietly places a few fingers of his right hand against the stone, again briefly mumbling a few sentences.

Now he takes up the incense vessel again and describes a circle with it around the stone and all the bowls placed on top and to the side of it. A number of women help in passing the vessel around, taking special care that the incense vessel travels around all the bowls. In this manner it is passed around from hand to hand, three times one way, and once the other way. After each trip around, it thus returns to the hands of the Pinati, who then briefly smokes the stone, essentially to mark the point from where it started. After this he successively opens two parappo (1), holding them momentarily above the

1. See p. 84.

241 /49 cont./ incense vessel, and then lays them down on the
796 stone next to each other. The Pinati moves the incense vessel again, now three times one way and once the other, in a circle above the two parappo, and then puts it down by his side. In so doing, this part of the ritual is completed. For a moment the Pinati remains quietly seated. From the time he dropped some incense into the vessel to this moment, seven minutes have elapsed.

Now he sits down in the saukang, facing north. A small number of bowls with offerings are placed around the lopped-off center post. A few older women occupy the rest of the space in the saukang.

The Pinati provides the incense vessel with fresh fuel, holding the oil bottle over it briefly and dripping it in a small circle on the top part of the post. Within this circle he places three handfuls of puffed rice, each time holding the hand first in the smoke for a brief instant. Subsequently, he moves the incense vessel in a circle three times one way and once the other way over the lopped-off post and throws a few handfuls of puffed rice -- always after having first held them in the smoke above the incense vessel -- over the bowls with food. After that he opens a third parappo, holds this, too, in the smoke for an instant, and then lays it down beside the post. Then he moves the incense vessel again, three times one way and once the other way over this parappo, laying some fingers of his right hand against the top of the lopped-off center post, and mumbling briefly. Again he scatters /50/ a few handfuls of puffed rice over the food bowls and throws a few kernels over his shoulder. With this the actual ritual is concluded. This part of the ritual, which took place in the saukang, was also completed within seven minutes.

241 The bowls with offerings were then taken away and
796 placed before the men, who had arranged themselves in rows
264 on mats, according to their standing. The women kept a
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241 /50 cont./ number of bowls for themselves. They ate in small
796 groups seated around the bowls without any special order
●264 according to standing being observed in so doing.
554 Some pinati at the ritual take a few fingers of rice plus the extreme end of a chicken leg (only the bone) from each bowl and place this by the parappo. In this manner something
[769] has been put aside for the ancestors from each house.

[541] Men now let their cocks fight again as they did in the morning. Meanwhile the Pinati goes around and touches
241 everybody who wants it with a mixture of oil, earth, and finely
796 rubbed rice, as well as something else which is his special secret. The parts of the body suited for this are the forehead, the neck, and the navel. The purpose is to cause these persons
[769] to share in the prosperity (pitjuru') of this ancestor through the earth with which he came in contact (nibarakkakki) (1).

1. It is good practice to take for this purpose earth from as close to the stone as possible and as soon after the conclusion of the ritual as possible (see photograph). 1

After the meal many stay to watch the cocks for a while. Only gradually do they return home. Only a few pisang and betel leaves, some pieces of areca and rice kernels remain by the stone under the tree and in the saukang next to the looped-off center post. The wind easily drives the dried-up leaves asunder; ants and birds make off with the rest. The oil spots alone remain visible as a sign that the ancestors were honored.

Horizontal Mobility

166 Three aspects of horizontal mobility will be described here. First of all, the relationship of place of residence to place of birth; secondly, the migrations which take place during a unit of time in one certain kampong territory; and

1 [See End Plate 7.-Analyst]